

The American Friend

Old Series
Vol. XXXIII. No. 23

JUNE 10, 1926

New Series
Vol. XIV. No. 23

Exploring the Poles of the Spirit

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

EXCHANGE STUDENTS INCREASE

American students are flocking over the Mexican border to attend the Summer School of the University of the City of Mexico. This June's registration promises to exceed that of last year. 300 students, both men and women, from the United States chose Mexico for post-graduate study. "This is the fourth year of the exchange system inaugurated by the University," said Miss Elena Ramirez now of New York. "Much is done by the University to make the stay of the Americans pleasant. The altitude is high and the climate clear and bracing." The Y. W. C. A. of Mexico City cooperates in making arrangements for women students and hospitality. Miss Ramirez, after a year's study in New York, will return to become one of the first Y. W. C. A. secretaries in Mexico.

INTERNATIONAL CONFERENCE IN PROSPECT

Deeply distressed by reports of deplorable and inhuman conditions of labor amounting to slavery or worse, the Administrative Committee of the Federal Council of Churches has issued an appeal to the United States Government to co-operate with other civilized nations in abolishing the evil. The Government is asked to take part in the International Conference on Slavery and Forced Labor called for next September. It is asked to help draft and to ratify a convention to abolish the evil. The Federal Council of Churches, which is composed of 28 great communions, is co-operating in the matter with the Foreign Missions Conference of North America, composed of practically all the Protestant foreign mission organizations of the United States. The action of the Administrative Committee, as pointed out by Dr. Sidney L. Gulick, secretary of the Council's Commission on International Justice and Goodwill, is based on the reports of "travelers and investigators who have personally witnessed these terrible conditions." The objective of our Government in this co-operation should be to secure the maximum possible protection and libera-

tion for the peoples of Africa and elsewhere that have so long and so ruthlessly exploited by greed and avarice, says the statement, which adds in part: "We believe that the Churches and Christians of the United States would cordially support any practicable plan looking to the complete extirpation of slavery and forced labor everywhere throughout the world, and that our Churches and Christian constituency would desire the Government of the United States to co-operate with other nations in holding such an international conference, in drafting and ratifying an effective general treaty and in adopting all necessary measures calculated to abolish as soon as possible every form of slavery and all involuntary servitude, analogous to slavery, resulting from compulsory labor."

HUMAN SLAVERY AS A WORLD ISSUE

The facts, as gathered by men like Professor E. A. Ross, of the University of Wisconsin, Sir Frederick Lugard, and the temporary slavery commission of the league of nations, make the need for international action of some sort only too clear. For some time now the league of nations has been edging toward such action. Its appointment of a temporary slavery commission, to gather information from authoritative sources and to prepare recommendations, was a step in that direction. A complacent west may be astonished by the testimony of such a man as Sir Frederick Lugard, famous colonial administrator of Nigeria, that not only does slave trading flourish locally in certain parts of Africa, notably in Libya and Morocco, but that African slaves are still being exported into Arabia to the number of thirty thousand a year. In addition to this unabashed slavery, there is also in other parts of Africa, resort to forced labor, both by governments and by corporations and individuals, in a manner which is equivalent to depriving the person so forced of his liberty. Because the various laws against slavery are scattered through so many treaties and conventions, some of them—like the treaty of St. Germaine—unratified save by a few nations, the league has felt it time to propose to the nations an entirely new convention, to be presented to all states for signature, which would include within one instrument complete provision.

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THE HARMON AWARDS DATE EXTENDED

The Commission on the Church and Race Relations, 105 East 22nd Street, announces that the date for nominations or applications of candidates for the Harmon Awards for Distinguished Achievement for this year has been extended until August first. A large number of inquiries indicating desire for a longer period for proposing candidates led the Commission and the Harmon Foundation to extend the date. A series of awards totaling \$3,500 with gold and bronze medals has been offered to American Negroes by the Harmon Foundation of New York, on behalf of William E. Harmon, for the purpose of giving recognition to Negroes who have made worthwhile achievement in literature, music, fine arts, industry including business, science including invention, education and religion. An additional award of \$500 and a gold medal will be given each year to a white or colored person of American residence who makes a noteworthy contribution toward the betterment of relations between the white and Negro people in this country. "These are known as the William E. Harmon Awards for Distinguished Achievement," says Mary Beattie Brady, Acting Director of the Harmon Foundation, "and are especially designed to bring to persons making outstanding contributions in the various fields, such public recognition as they have not previously received. The Awards are planned to stimulate creative work among Negroes and to bring the achievements of Negroes to the attention of larger numbers of white people."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXIII. No. 23.

JUNE 10, 1926

New Series
Vol. XIV. No. 23.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

Exploring the Poles of the Spirit

HOW swiftly have developments in Arctic exploration been crowding upon us! We have been thrilled with the daring and romance of it all, and with the silent mystery that lies behind the cold, white veil of the Arctic, now lifted a little. Many of us have perhaps wondered, at the same time, what it is all about. Some of our questions, at least, are doubtless answered in a following article in this issue.

Considerations of exploration and discovery of new lands, of claims to ownership, of development of resources, etc., involve age-long questions that have made striking but sorry history for centuries. They are implied from new angles in the recent polar flights. The peculiar factors to be found in the Arctic explorations, however, would seem to negative some of the unhappy developments of past discoveries of "unknown seas and savage lands." For, despite the possibility of aerial military invasions of the polar regions for purposes of conquest and possession, it is highly improbable that world leadership will be settled by some sanguinary conflict above the Arctic islands of yet uncharted seas, as it was once settled on the plains of Quebec in the then new world.

With reasonable assurance, therefore, we may enjoy the thrill of these new flights of adventure and discovery without serious misgivings as to international conflicts which may follow in their wake. We may visualize passenger ships flying regularly over the top of the world and advertising week end holiday flights to the North Pole and return. Already, it is seriously announced that by the polar route, England is now, potentially at least, but sixty hours, or less, from Japan. The distance is approximately one third that of the Suez or Panama Canal routes. From the Grand Central Aerial Station in London some of us may sometime hear called the London-Tokyo Aerial Express via Spitzbergen, the North Pole and Pt. Barrow. Such possibilities for the future are not so wildly fantastic as they would have seemed, even a few short weeks ago.

Frequently the point is made that the tragedy of the present world situation is found in the fact that our explorations and discoveries in the realm of the spiritual, lag so far behind those in the physical world. In contemplating these recent achievements of the air, and in reviewing past exploring ventures, our mind has turned to a few comparisons and contrasts. What is there in common in the two fields of exploration? What is there of difference?

In both cases, in the heart of the true explorer there is the irresistible urge for discovery. There is the com-

mon lure of adventure. In both realms the explorers face danger and possible disaster, but the higher degree of courage and devotion is required by the intellectual and spiritual discoverer. Whether he achieves the goal or not, the terrestrial explorer is now days acclaimed a hero and voted a medal. Too often, the pioneer of the poles of the spirit, though canonized by a later age, is stoned and anathematized. Though realizing this to be the heritage of prophets, he still presses on in fearless quest. The divine urge from within is such that he cannot do otherwise.

The lure of great adventure is supplemented by a more serious consideration. Explorers of lands and seas wish to widen the range of geographical knowledge and to uncover new physical resources; to add, in a word, to the world's values. They are also impelled by the patriotic and nationalistic motive of securing new lands and wealth for their own country. Similarly, the spiritual explorer would widen the bounds of truth, would discover new depths of spiritual power, and would thus strengthen and enrich the kingdom of Him in whose name he goes forth.

But having discovered new lands, possibly a new continent—what a contrast then! In one case we have keenest rivalry for exclusive possession and exploitation; claims and counter claims are made, which have often resulted in devastating wars. When new spiritual continents are announced by venturesome explorers, it is probable that the new lands will be spurned and even denied for a generation or more and their discoveries discredited. When once accepted, however, they become the common possession of the world so far as it may wish to utilize them. Some race or group may claim the title of discovery, but acceptance and generous realization are urged upon all who will accept. Spiritual discovery is therefore inherently inclusive and not exclusive as is physical discovery.

We are frequently reminded that there are few lands of earth yet to be explored. Herein, doubtless, lies a large part of the zest with which we follow the efforts to find still unknown lands in the Arctic region. On the other hand, how limitless the undiscovered realms of the spirit! What vast areas await the coming of devoted and daring seekers!

Why, then, it may be properly asked, are there not in the foreground more great spiritual explorers? Where are the prophets of our day? Are they in course of preparation? It may be—we can not say. It is not so easy to descry the prophet with certainty, and to hail his discovery, as in the case of the explorer of land and

sea. We make this observation: the great achievement of the navigator and explorer has generally followed long years of reconnaissance and minor expeditions. Like heaven, new continents are not reached at a single bound. No more are the great continents of spiritual truth. We know that there is great activity in this realm—many ships of quest are coursing the streams of religious thought and experience, and now and then put out a way into the open sea. Perhaps they are the harbingers of epoch-making discoveries.

At best, however, the great discoverers are few and lonely. What has this to do, therefore, with us who cannot look forward to exploring the distant difficult and undiscovered lands of the spirit? Very close home to all

of us are little islands of discovery, almost as unknown to us as those which are lost in the Arctic silences. They invite us to explore them, to seek out their spiritual resources, to make them our own and to share them with others. The great prophet and discoverer is certainly needed, but perhaps not so greatly needed as are a multitude of minor prophets, of little explorers who will go upon continuous little journeys on the spirit's quest; little journeys both within our own personal lives and into the lives and experiences of those about us. Who knows but what, having thus explored the poles of our own spirits, we would prepare the way for some major prophet who might add a continent to the Kingdom of our Christ?

Arctic Question Marks

BY ALLEN D. HOLE

In the Richmond Item for May 30, Dr. Allen D. Hole, head of the Geology Department of Earlham College, gave some interesting observations on the significance of the recent polar expeditions. Although there is no immediate prospect of establishing a "Quaker Embassy" at the North Pole, we believe the considerations set forth by Dr. Hole will be welcomed by our readers as informing and stimulating.

THE recent successful trips of an aeroplane and a dirigible passing approximately if not exactly over the North Pole have drawn attention again to the great unexplored areas of the Arctic regions. Some of the questions quite naturally raised in this connection are: Why is the effort to explore the frozen wastes near the Pole continued now that the fact that there is deep ocean water there has been established? What purpose is to be served by knowing whether land or sea lies in the still unexplored area? To whom does the unexplored area belong, or to whom will it belong when accurate data are obtained?

As to the motive or motives which guide men in the fitting out of expedition after expedition, no doubt the sheer desire to explore, to see what no man has yet seen, is strong enough to account for the continued efforts which have been made are still being made to reach hitherto undiscovered areas of the earth's surface. This impulse to enter new and unknown fields, joined with the spirit of adventure and the fascination which a task beset with danger presents, is sufficient to account for these continued efforts, some of which have been financed out of the personal funds of the explorers themselves. But large sums of money have at practically all stages of the history of polar exploration been supplied by governments, societies, and individuals for reasons other than the pure desire for adventure or even for the pleasure of adding to the sum of knowledge of mankind. Among these other motives are the desire to secure title to undiscovered lands for the nation supplying the funds, commercial advantage in some form, or for some such motive.

In the recent expeditions which have gone to the polar regions all the general classes of motives just mentioned have no doubt been present. It is to be observed, however, that official or semi-official aid is practically always an important factor in present day expeditions, and this of course implies that questions of national rights are being safeguarded as the scientific phases of the explorations are being provided for.

The questions at stake in these Arctic explorations may therefore be classified as follows, namely:

1. Is the unexplored area land or sea?
2. To whom will the areas yet to be explored belong?
3. Of what value can these areas be?

The unexplored area consists of approximately 1,000,000 square miles of the earth's surface lying in a roughly triangular space with the North Pole as one vertex, and the two other vertices located 300 to 500 miles northward from the middle of the Siberian Coast in Asia, and from a point along the north Canadian Coast a few hundred miles east of the Alaska-Canadian boundary line, respectively. Various theories are entertained regarding this unknown area, but the probabilities are that it is for the most part sea. Reports already published as part of news dispatches indicate that the recent observations from the air record only sea for such portions of the surface as could be seen. This is however, not the official report of the observers, and besides can be considered as definite for only a very restricted portion of the area in question.

The considerations having most weight as indicating the probable geography of the unexplored area are the facts recorded by different observers as to the drift of the ice and other evidences of the nature of directions of currents of water from the area, together with the geography of the areas surrounding the unexplored portion. For instance, Peary in 1909 found deep water in the vicinity of the pole, that is 6,000 feet and more of depth. This fact alone indicates a considerable distance to land, especially when taken in connection with the fact that the currents as observed do not seem consistent with a large body of land in the area in question.

The most reasonable prediction therefore seems to be that no great land mass will be found within the 1,000,000 square miles, but that probably a number of islands, some large, that is, of possibly tens of thousands of square miles are located there.

WILL OWNERSHIP BE SOLELY BY DISCOVERY?

A few centuries ago it was assumed that discovery of land gave title to it. Claims were established not only in the New World, but in other portions of the globe on that basis. It soon, however, became necessary in order to hold the claim that occupation or settlement should be relied upon. According to authorities in international law a third element of title has now come to be regarded as necessary; this third element was called by Lord Stowell "notification of the fact." The manner of this "notification" is not entirely clear, but explicit communication to other Powers certainly covers the case, and may possibly be considered necessary.

Without going into details it may be said that Canada has formally laid claim to all Arctic lands lying west of 60 degrees west longitude and the northward extension of Davis Strait, and east of the meridian of 141 degrees west longitude which is the

northward extension of the boundary between the main body of Alaska and Canada. This claim is made definitely to apply not only to all lands now known but to any others which may be discovered within the sector thus bounded, reaching to the North Pole. Perhaps with the realization that such a claim might be difficult to enforce unless supported by exploration and occupation the Dominion of Canada is increasingly active in support of exploring expeditions and also in establishing police posts at far northern points. For example, the Stefansson Expedition of 1913 was given financial and official aid from Canada, and permanent posts have been established by Canada since 1922 at Craig Harbor on Ellesmere Island, latitude 76 degrees 101 north, within a thousand miles from the pole, on Devon Island only a little farther south. A building was also erected in 1924 on the west shore of Rice Strait, latitude 78 degrees 46 minutes north, with the expectation that it should be used by the Craig Harbor police patrol during the winter.

Thus both by exploration and by occupation such as can be accomplished in the Arctic regions, Canada is taking steps to reinforce her claim; her budget item for the "Government of the North West Territories" increased from \$4,000 in 1920 to over \$300,000 in 1924, with the probability that further increase would be asked for.

As to other Arctic lands, Greenland belongs wholly to Denmark, and Spitzbergen with its valuable coal deposits and other small islands are Norwegian. Presumably any further discoveries northward from these possessions would be claimed by those countries.

"The Arctic islands lying to the north of Russia and Siberia are in general all claimed by Russia, although the title to certain specific islands may be said to be under dispute. No formal claim has been made by Russia to the unexplored areas still farther north.

The remaining sector lying north of Alaska, specifically the sector lying between the meridians 141 degrees and 169 degrees west longitude presumably may be considered as normally belonging to the United States on the principal of "contiguous territory," but whether this principle alone would justify title without tangible support such as exploration and "settlement" seems doubtful.

Perhaps the desire to assure validity of title to lands that may lie within the unknown area can explain the official activity of the United States in supporting recent Arctic exploration.

WHAT VALUES AT STAKE IN UNDISCOVERED LANDS?

The answer to this question must as a matter of course be conjectural in part; for until the discoveries are made, the values will not be definitely known. It is, however, known that valuable mineral deposits such as coal and ores are found in some of the Arctic lands, and there is a possibility that other lands may hold valuable deposits also. There are also possibilities of considering returns from fish and fur-bearing animals within the area not yet reached. These possibilities might be sufficient ground for attempting to secure title to territory as yet undiscovered.

Other values are just now, however, probably more definitely foreseen than the presence of undeveloped natural resources, namely, the value of lands on which to establish stations for air routes. If, for example, it should be found that there are large islands in the unexplored area, such lands might make possible the establishment of practical air routes; whereas, now, the distances to be covered are too great. Of course, this implies that there is a possibility that air routes between North America and Europe, or North America and Asia may be more feasible by a series of flights through the Arctic regions than by the long trans-oceanic flights which remain as the other possibility.

In any case, the unforeseen but probable advantages of holding title to Arctic lands seem to be sufficiently great to warrant the expenditure of time, money and effort to secure the rights which possession in that way alone can give. At the same time the effort made will yield a rich data which may in the end be of greater value than the development of natural resources or the establishment of practical air routes can possibly be.

The Unity of Our Task

BY JOHN R. CARY

AN important part of the effort to carry out the plan adopted by the Executive Committee of the Five Years Meeting for putting the finances of the Boards upon a sound basis should be devoted to securing recognition of the unity of their work. Most of us have our preferences for persons, for reading matter, for different branches of the church work and for all sorts of things, but we must be careful not to injure by our preferment the cause for which we care the most. I am not sure but we have a case in point just now.

The Protestant churches have laid great stress upon Foreign Missions in the past fifty years. Large sums of money have been raised through earnest and persistent presentation of the dire need of the gospel in lands classed as heathen, and it would not be far wrong to designate this field as the one in which the church has put the major emphasis. Our young people have volunteered in large numbers and we have rejoiced in their response to the call in spite of the fact that the recruits to the ministry at home were steadily lessening in number.

But are not the difficulties which are facing the foreign work at present due in large measure to the failure of the church at home to conquer in its home field? To use only one illustration, can we measure the effect upon China, Japan and India of the failure of the Christian church to take a Christ-like attitude toward the Great War? Have we a right to expect our work abroad to prosper permanently except as we keep pace at home? The Kingdom of God is a unit in all lands and no one part of its progress can be counted upon to be permanent apart from the rest in these days of rapid communication and complete mutual knowledge of conditions.

For the past few years we Friends of the Five Years Meeting have been trying to bring ourselves up to the point of recognizing this truth, but the financial results indicate small success. As might have been expected, the foreign work has been more nearly supported than any other, but that has been steadily reduced; and unless we can put more life into the rest of our work that sad process will continue. The removal of the difficulty does not involve the giving of less energy and money to the work abroad; the only possible solution demands the bringing of all the rest up abreast of that and then we shall be ready for further advance.

We have not met the needs at our doors by evangelistic efforts and by answering the calls to frontier fields, and the Home Mission funds are lamentably meagre. If we had been more faithful with our Peace testimony we should have had more influence toward world peace; about 85,000 Friends of the Five Years Meeting gave 2¼ cents each to the Peace Board in the last fiscal year, a time of peculiar openness for peace teaching! We expect our young people to heed the call to the ministry; an indication of our real regard for these workers may possibly be found in the less than 1¼ cents each which we gave for the support of worn and weary aged ministers and missionaries. And so it goes.

It is a mistake to set any of these other interests of the church over against foreign missions; they are partners in the business of the Kingdom and one of them cannot prosper, and ought not to expect to prosper, apart from the rest. Some people make the mistake of thinking of the peace testimony as secondary to evangelism. It may be a junior partner, but the senior is just now handicapped by the failure of the junior to make good. Home Missions may not have quite the glamour of foreign but the work abroad will languish if the home church is not vigorous. It is not easy to have the same degree of interest in the different fields of work, but for the continued success of any of them we must learn to think of the church as a unit and give our money for its work, leaving the distribution to the judgment of those whom we appoint to represent us and who also represent all the branches of our activities.

Let All The Earth Keep Silence

BY D. ELTON TRUEBLOOD

THERE are a few passages in the Old Testament which we can never forget after we have once read them. They are like jewels with the various books for settings. They represent a series of attempts, on the part of the Biblical authors, to make their readers understand some overwhelming experience of the presence of God. Chief among these stand the record of Abraham in the plains of Mamre when three angels appeared to him as he sat at the tent door in the heat of the day, the story of God's appearance to Moses when he saw the burning bush, the account of Elijah's flight to Mt. Horeb when he heard the still small voice, the description of the call of Isaiah found in the sixth chapter of the book which bears his name, and the report of a vision of glory told in the first chapter of the Book of Ezekiel.

These passages are widely scattered through the Bible and the events they record were separated from each other by hundreds of years; nevertheless, they exhibit an underlying unity. Perhaps it is in style that their similarity is most evident. Invariably the writers have resorted to vivid imagery in a desperate attempt to make us understand the glory which passed before their eyes. Of course the description took place long after the experience in each case and must, of necessity, have been a translation into physical terms of what was itself entirely spiritual. We need not press the details of the descriptions too hard, but should simply understand, what we are meant to understand, that the sight was marvellous. They are all trying to tell us, each in his own way, that the veil was drawn aside for a moment and the spectacle was almost too wonderful for human eyes. All seem to suggest that description, even in the most striking figures, is utterly inadequate and the vision of the divine is really ineffable.

The credibility of these ancient records is enhanced when we realize that the experience they endeavored vainly to express in words still takes place in the lives of devout man. Ruskin has left us a brief narrative, similar to those in the Bible, in which he tells of what occurred repeatedly through several years of his life. He says he had a continual perception of sanctity in the whole of nature, "an instinctive awe, mixed with delight; an indefinable thrill." The joy and fear of this made him shiver from head to foot much as Isaiah must have done long before. Like the prophets of other days, Ruskin admits that he cannot describe what he saw but he goes on to say that he considers this neither his fault nor the fault of the English language, for "no feeling is describable."

One of the most important features of these lofty experiences is the immediate effect they had on the men who underwent them. Would it not be interesting to know what Abraham did when the angels appeared, what Isaiah did when he saw the heavenly throne, what Ezekiel did when he saw the heavenly living creatures in the sky? Fortunately we are told this bit of information in every instance and it is interesting to note that the reactions of these widely scattered men were practically identical in spirit. Abraham, we are told, bowed himself to the ground, Elijah wrapped his face in his mantle, Moses was impelled to remove his shoes from his feet, Isaiah was overcome with a sense of his own unworthiness so that he did not at first speak to God, and Ezekiel fell upon his face.

All of these reactions have a humble, self-effacing note. There seems to have been no desire to shout or make any elaborate demonstration; they expressed themselves, for the most part, in silent awe. Why did they choose this particular means of expressing their feelings? Why did Elijah hide his face and Ezekiel prostrate himself? Curiously enough, all of them were acting in harmony with the now well known command of the Book of Habakkuk, "The Lord is in his holy temple; let all the earth keep

silent before him." Could it be that they were obeying spontaneously a law of the spiritual life that Habakkuk later discovered? Can it be that when the Lord actually is in the holy temple and men see him there, they can do nothing but keep silent before him? Is it possible that involuntary prostration or silence is the normal expression of the highest religious experience? Was Habakkuk right in saying, "The Lord is in his holy temple; let all the earth keep silent before him"?

We get an introduction to an answer of these fundamental questions when we think what our natural feelings are in the presence of anything truly sublime, whether it be specifically religious or not. Let us say that we come to stand for the first time before the original of a great painting, some work of Raphael or Leonardo. How would we naturally act? Would we shout its praises and speak glibly of its virtues, or would we stand speechless and awestruck? If you should go to Dresden and stand before the Sistine Madonna, you would probably find yourself so overcome that you would not even think of saying a word. We are similarly speechless when we view some tremendous natural spectacle like a mountain chasm or a sunset at sea. We do not stop our words; it simply does not occur to us to say anything. So long as man is keenly alive to a sense of his own finiteness, the truly sublime stirs in him the feeling of awed silence.

This natural reaction takes place, not only in the presence of great scenes, but also in the presence of great people. Most of us, if we were introduced to some of the leading personages of the world, would be struck dumb, both from admiration and from a realization of our own insignificance. It is important to remember that when Lincoln finished his Gettysburg address the initial instinctive response of the audience was the homage of absolute silence. It was only after this natural feeling had subsided that the people bethought themselves and applauded audibly. Riotous applause is far from the highest homage; you may applaud a performing bear, but you would not applaud the Sermon on the Mount.

There are some who look upon silence as a strange mode of worship and suppose that there is something odd or queer about people who practice it, but little reflection shows that exactly the opposite is true. It is silence that is the normal attitude of the creature in the presence of his creator and the burden of proof is on the one who uses words in such a tremendous transaction, not on the one who reverently holds his peace. If it were not for the artificial modes of thought of our day, silence would not seem at all strange, but would be taken for granted. It is only an unnatural and distorted point of view that makes it necessary to defend the practice of being still in the presence of God; it is the use of words that really needs defense. We have become so used to talk that we hardly realize that it is not the only or chief means of expression.

Carlyle, who had so much to say about silence, realized perfectly this fact of its being entirely normal. He saw the lack of appreciation of it as one of the signs of artificiality in modern civilization. He was not surprised that the ancients made silence a god and honored them for doing so, because, to him, it was "the element of all godhead, infinitude, or transcendental greatness; at once the source and the ocean wherein all such begins and ends." He even went so far as to mention the idea that night may be considered more noble than day, just as silence is nobler than speech. He quotes poets as singing Hymns to the Night "as if night were nobler than day; as if day were but a small motley-colored veil spread transiently over the infinite bosom of night, and did but deform and hide from us its purely transparent deeps."

That this was no mere idle theory with Carlyle is shown by the record of his friendship with Emerson. Everyone knows about the evening these two remarkable men spent together when they enjoyed themselves immensely by sitting about the fireplace and saying nothing. There was really nothing worth saying in a time of such deep fellowship; the privilege was too precious to be defiled by mere words. Here is an instance in which another sublime experience, fellowship, found its natural expression in silence.

There are some who, while admitting that silence is valuable and important, hold that its function is simply a preparatory one, and that it helps to create a mood which, at its height, is expressed in other ways. But experience teaches that quite the opposite is true, that silence stands at the apex and that other means of expression are merely preparatory to it. Ordinary and inferior meanings may be conveyed by words, but the highest truths cannot be so conveyed; there are no words in the language to match them. This is the real reason why all the earth must keep silence when the Lord is in the temple; there is really nothing else to do that is worthy of such a momentous time. It is not hard to find words for the expression of ordinary trust in God; it is most difficult to find suitable words when the veil is parted.

One of the strongest attestations of this truth is the practice of the Roman Catholic Church in the celebration of the mass. The great moment in the mass is that of transubstantiation when the miracle takes place and the wafer becomes the body of Christ. Without this alleged miracle the remainder of the mass is practically meaningless. All of the earlier part prepares for it; all of the later part results from it. And how is this great event celebrated? It is done in silence. Not even music, which expresses so much, can express the utterly ineffable, the holy. The wonderful Mass-music is adequate in other parts, but at the supreme moment it subsides into stillness. The transaction is so important that silence is the only worthy channel for its meaning. Great noise can express some moods, but no sound can give utterance to the highest.

In the Book of Revelation we get an interesting suggestion that its imaginative author knew well the truth that the highest cannot be said. He speaks, you will remember, of seven seals, each of which, when opened, reveals something more terrible than what went before. The first four have become familiar to us as The Four Horsemen of the Apocalypse, the white horse, the red horse, the black horse, and the pale horse, usually taken to represent militarism, slaughter, famine, and death. The scenes revealed by the opening of the fifth and sixth seals are still more vividly described, presenting to us martyrdom and earthquake. To this point there has been a continual advance in the power of describing these horrible scenes, so that we expect the seventh to be the most horrible of all. But when the last is mentioned we read simply, "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Words could deal with the others, but this last was so terrible that even heaven kept silence. How wise the author was in his description! This silence in heaven suggests more than the most lurid words could have told. Words are sufficient for a little way, but the time comes when they break down.

The insufficiency of words has seldom been stated more vividly than by Violet Hodgkin in telling of the usual ending to London Yearly Meeting when the Epistle is read. At that time, she says, there is usually a period of most sacred silence when the Way of Wonder is revealed to the worshippers. But to her sorrow the glory of this experience has often been profaned. "And then," she writes, "with an almost physical wrench and jar, the steady drip-drip of unneeded words has broken the united silence; has, not interpreted it, but shivered it into a thousand fragments. The vision of heights and depths at which we had barely gazed has been swiftly withdrawn. We have found ourselves plodding again along the sadly familiar highroad, from threadbare metaphor to hackneyed text; and back again."

But, someone says, there are those who need the threadbare

metaphor and hackneyed text because they find silence well nigh unbearable. For the sake of them, not ourselves, they tell us, we must offer continual food for thought. It must be freely admitted that silence is a real punishment to many people, and there may be some who, to begin with, do not appreciate even a tense living silence. What shall we say of them?

Perhaps the only thing worth saying is that silence is a discipline as well as a privilege, and that people must be taught, by arduous toil on their part, if need be, to love it. It is the unnaturalness of our lives that makes it a torture, and our abnormal restlessness must be purged away. Otherwise there are many whose eyes will always be closed to the ineffable mystery. They will be able, in speech and music, to climb the mountain-side, but, unless they learn the discipline of silence, they cannot stand on the peak in the full blaze of heaven's glory.

And what if nothing happens when we wait silently before him who is invisible? What if we cannot convince ourselves that the Lord actually is in his holy temple? This is the experience of most of us most of the time, for the drawings aside of the curtain are comparatively rare. But to keep silent before him even when we see no blaze of glory is still worth while, for we are at least waiting and seeking, we at least detach ourselves from manifold outward abstractions, and are preparing our souls to become the "tuned lyre of the divine musician." We are at least using one of the many ways of preparing ourselves for the moments when he comes.

In calm and cool and silence, once again

I find my old accustomed place among

My brethren, where, perchance, no human tongue

Shall utter words; where never hymn is sung,

Nor deep-toned organ blown, nor censer swung;

Nor dim light falling through the pictured pane!

There, syllabled by silence, let me hear

The still, small voice which reached the prophets ear;

Read in my heart a still diviner law

Than Israel's leader on his tables saw!

There let me strive with each besetting sin,

Recall my wandering fancies, and restrain

The sore disquiet of a restless brain;

And, as the path of duty is made plain,

May grace be given that I may walk therein.

Boston, Mass.

Hidden Poetry

BY GRACE ENGLE GREEN

*If I could tell the people passing by
How the tree's branches curled against the sky
Clutch at my heart—that wild enthusiast!—
Before I can begin, they've hurried past.*

*That squirrel, now—a russet, frolic swirl
Whose reckless leaping sets my heart awirl!
Could I tell half the poetry of his tail....
It can't be caught with words: I choke and fail.*

*I'd like to clutch their arm as they go by,
And point and say, "That tree against the sky,
Like rough black fingers curving gracefully—
I can't tell how it looks, but don't you see?"*

Earlham College.

The scope of art teaching in schools is no mere academic instruction, but to make an atmosphere in which the boy and girl shall understand that true joy in beauty lies deeper than an idle preference; that slovenliness and showiness are ugly and therefore hateful—an atmosphere that emboldens them to assay the honest creation of things that are lovely and of good report.

Indian Strawberry Council

Friends Missionaries Help Promote Community Interests

Ottawa County, Oklahoma, in the neighborhood of our Wyandotte Indian Mission, is considered by local authorities and especially by the State Agricultural College, a promising section for market gardeners and small farmers. For the following account, clipped from a local newspaper, we are indebted to Harvey Wallace who served for some years as Friends' missionary to the Senecas and is still active in Christian ministry among them. The account indicates the growing cooperation of State experts, local business men, the Government Indian Agent and our own missionaries with the Indian farmers, encouraging them to industry, persistence and modern methods in development of their land and crops.

It is at the old Council House, which was the scene of this gathering, that Westine Lietzman and Dorothy Pitman conduct their fortnightly cooking demonstrations for the Seneca women, also "better babies" conferences and other helpful programs, in cooperation with Mr. Suffecool, the Government Indian agent. In their May report, Westine Lietzman and Dorothy Pitman wrote: "At the Council House, this month, the Indian agents and the Indians (Senecas) entertained the Miami Chamber of Commerce and other visitors at a strawberry festival where basket lunches were brought and strawberries and ice cream finished the job of filling everyone to the point of discomfort! Speeches by Indian and White men followed, a splendid spirit of unity prevailing. Our part of the program was to take charge of the dinner and serving the strawberries. We were aided very materially by three girls from the senior class."

The newspaper account adds the following: "White man and red mingled in a community gathering Thursday near the Seneca-Cayuga Council House 27 miles southwest of Miami, learned to know each other better, observed the progress of the Indian farmers and, although hardly incidentally, feasted on strawberries and other good things prepared by the Indian women of that community."

"The occasion was a strawberry jubilee, planned by the Indian farmers of the Council House vicinity, who were assisted in the undertaking by the Quapaw Indian agency, the Friends Church and the county farm agent's office. More than 250 persons attended."

"Speakers from Oklahoma A. and M. college at Stillwater were there for the celebration as well as a delegation of Miami business men, several of whom appeared on the program."

"The drouth has cut the strawberry crop in the Council House region to almost nothing this year, but the growers are not discouraged. One farmer who has four acres in strawberries, said he had expected 400

crates of berries from the patch. He has gotten 40 crates to date, which at \$5 a crate have brought him a gross return of over \$200. Berry growing in the Council House region on a large scale has a comparatively short history. Two years ago the Quapaw Indian agency, assisted by the county farm agent, distributed approximately 2500 strawberry plants to the Indian farmers of that vicinity in an effort to promote the growing of the fruit. Some berries of course, had been grown there before, but the organized movement spread rapidly in that country and resulted in many farmers taking up strawberry raising for the first time and in others making big increases in their berry acreage."

"J. L. Suffecool, superintendent of the Quapaw Indian agency, was in charge of the program, which was held out-of-doors in an attractive picnic spot. The Reverend H. L. Wallace, (former) Friends missionary at the Council House, welcomed the visitors and W. S. Harned responded for the Miami delegation."

"James Lawrence, county farm agent, urged the farmers not to become discouraged because of the light crop this year. 'By mingling together here today,' he said, 'and learning to know one another better, we are laying the foundation for a greater future.'"

INDIAN CHIEF SPEAKS

"A feature of the program was a talk by John Crow, chief of the Seneca-Cayuga tribe, in his native tongue, translated for the audience by an interpreter. Chief Crow was introduced by Mr. Suffecool, who referred to him as 'one of our oldest and most respected Indians.'"

"I am thankful," said Chief Crow, 'for this opportunity of mingling with you. We Indians are glad to mingle with other people outside our own and get better acquainted. Years ago only Indians were here. Now there are both white men and Indians. With the guidance of God, we should learn to understand each other better, for we are all in one great Union. It is God's will that we get together and not pull against one another. By obeying Him and following His command, we can accomplish what we should. There must be something wrong with us this year because we are not making the progress on the farm we should. It must be God's way that we have had no rain. It would be His punishment to us for some wrongdoing.'"

"Miss Westine Lietzman, Friends missionary, introduced Miss Diehl, home demonstration agent from Oklahoma A. and M. college."

"Women all over the state are doing the same as you are doing," Miss Diehl said. 'They are working for better homes, learn-

ing to do things better and making home life more attractive.'"

"She told of the work of the home demonstration agents and said the A. and M. would be glad to send a worker to the Council House to advise with the Indian women in their problems."

"Among those to whom credit is due for the success of the celebration besides Mr. Suffecool, Mr. Lawrence and the Indian families of the community, are Mr. Wallace, Miss Lietzman, Miss Dorothy Pitman, Friends missionaries; John E. Devore, Indian agency farmer in charge of the southern district, and Milton S. (Cap) Cotter, agency farmer in the northern district."

BUSY SUMMER PROGRAM FOR PEACE

An interesting schedule, offering many opportunities, has been arranged for Thomas Que Harrison by the Friends Service Committee over the coming summer months. There are members of the Peace Section of the Service Committee who have felt for some time that more missionary work should be done, in order that the peace message could be given to and perpetuated by men and women outside of the Friends Group."

Beginning with the Concord, New Hampshire, Peace Conference (June 19-26) Harrison follows an itinerary that will put him before the recognized leaders of the religious and educational work of the East and South. The Student Y. M. C. A. Conference at Blue Ridge, North Carolina, brings together some 300 to 500 student leaders from all Southern colleges and is followed by the Missionary Education Movement Conference which has an attendance of some three hundred men and women—ministers and church leaders—of the South. At the Chambersburg, Pennsylvania Conference of the Women's Interdenominational Foreign Missionary Societies held at Wilson College, Harrison, will deliver the principal address of the conference on the evening of June 31st.

The Silver Bay Missionary Education Movement Conference (July 3rd to 13th) will carry a ten-day consecutive study course on "The Christian State in International Relations," with some fifty to one hundred ministers and church workers registered for the course under the leadership of Harrison.

The remainder of Harrison's schedule is as follows: July 19-29, the National Student Forum Conference at Bridgewater, Conn.; August 1-15, the Olivet Mission Conference on Industry and War, at Olivet, Michigan; with the Student Christian Movement of Canada Conference at the Elgin House in Toronto and a lecture and forum in the Y. M. C. A. Conference in Montreal in September. Arrangements are now under way for addresses to be delivered at Northfield and Chautauqua, New York, during the month of August.

FOR YOUTH AND INTERNATIONALISM

A Survey of Activities Abroad and Clearing Station for Work in the Home Land

The contributor of the following article, J. O'H. Harte, is an Irish Friend, a member of Cork Monthly Meeting, who has devoted two years to international work in his homeland. He has recently come to the United States and wishes to continue that service in this country. His outline of an information bureau appeals to us as rather formidable and ambitious, but he explains in a personal letter that his idea is to begin this work in a modest way.

The revolt of youth against dogmatic authority is an event that has been treated at considerable length in the press, and much has been written of the vices of the youth of to-day. Yet it is obvious to all who think that if this "revolt" is to be considered it must be done so in its entirety. The purpose of this article is to remind its readers that there is also much that is good in modern youth.

One of the outstanding events of the post-war world has been the growth of international feeling: by which is meant that there has grown up a desire amongst the people to understand one another better than in the past. It is to the credit of youth that it has, and that in no uncertain manner, declared itself in favor of a condition of affairs that will make another world-war impossible.

In Europe, to-day, there are numerous groups of young people whose avowed aim is to understand one another better; to remove old prejudices, and to help others to see that other nations are also composed of men and women, and not of barbarians, or super-materialists as was previously the popular idea, and is still so with a certain section of the community.

In England there are many such movements, and these movements are not confined to youth. Amongst the adult groups there are: The Fellowship of Reconciliation, the Union of Democratic Control, and the No More War Movement. The Union of Democratic Control (U. D. C.) was founded by the late E. D. Morel, and is a monument to his peace work. The U. D. C. publishes *Foreign Affairs* (London), which E. D. Morel founded, and edited up to the time of his death. The No More War Movement is largely propagandic in its campaign, and issues many leaflets. Its paper, *No More War*, issued monthly, is a small paper devoted, almost exclusively, to the Movement's activities. The Youth Section of the No More War Movement is not a mere parasite. It is very independent, and has departed from the parent body in many ways. It is less propagandic, and is, perhaps, more scientific in its study. The Independent Labour Party (of England), is largely paci-

fist and international in its outlook. The Guild of Youth (I. L. P.) is entirely so. The Guild, through its monthly organ, *The Flame*, publishes well written and authoritative articles by noted internationalists.

In Germany the Berlin Students' Club is busy making a name for itself in history, and has, through the auspices of the World-Youth League, lecturers speaking from all parts of the world. Through such publications as the *Weltjugendliga* the international spirit is fostered.

In Ireland there is no international group, but the Irish Amateur Press Association has, amongst its other activities, an international correspondence bureau.

These are some of the groups that are at present active in Europe, and do not include relief groups such as the Friends Council for International Service (London), and the American Friends Service Committee (Philadelphia, Pa.) who are carrying on a much needed work in France, Switzerland, Austria, Germany, Poland and Russia.

In America the need for a better understanding between this country and its neighbours is not of such vital importance as in densely populated Europe, but we cannot afford to ignore the trend of events elsewhere.

An International Information Bureau, whose activities are devoted exclusively to those movements that are international in outlook, has been formed. The information obtained from all such movements, both at home and abroad, is carefully classified for reference. Publications, leaflets, etc., that are received are also carefully filed. A monthly journal will be issued with articles from internationalists, and will also contain reports of the activities of the various movements. The object of publishing these reports is to show the reader, at a glance, how the international movement is progressing in other countries, and how other nationalities are tackling similar problems to their own.

To supplement the Journal the Information Bureau, itself, will be always operating, as it is doing so now. All queries sent in by members are promptly answered by individual letter and not by circular. Such personal attention, we believe, will lead to better results. Foreign publications that come to hand are circulated amongst members. These publications are from many countries, and are printed in very many languages, and will be exceedingly useful to the language student, apart from the international aspect. By these publications teachers will have the opportunity of enlivening language lessons, and the Bureau will be only too glad to co-operate in supplementing these publications by furnishing copies of letters received describing conditions in that country under discussion.

The Secretary is a Friend (the writer of this article) who will be only too pleased to give further details on writing to this address: J. O'H. Harte, 8760 115th St., Richmond Hill, Long Island, N. Y.

A YEAR OF GOOD WILL AT ITHACA REPORTED

Make Adventures in International Friendships Under Eaves of Cornell University

Our friends Susan Hoagland and Mabel Crouch have gone to their home at Glenora, N. Y., for a few weeks, preparatory to sailing for Europe, where they expect to spend the summer. The closing report of their work at Ithaca has just been received by the American Friends Service Committee.

Susan Hoagland was invited to meet with the Nine Partners Quarterly Meeting which met at Millbrook, N. Y., May 8th, where she talked of the adventures in international friendships which she and Mabel Crouch have been making these last two years at Washington, D. C., and at Ithaca, N. Y.

She was asked to speak to the Poughkeepsie Sunday School. Later, she met the student-body at Oakwood School and found the day with them a delightful and inspiring experience. Many of the students there gave her their names as desiring to correspond with students of their own age in other countries.

The Ithaca Group of Friends entertained Susan Hoagland and Mabel Crouch at a delightful farewell dinner, the night before they left for Ithaca. Joshua Cope presided. All present thoroughly enjoyed the occasion and they hope to make it an annual one, trusting that Susan Hoagland and Mabel Crouch will be able to be present and share their experiences.

Our friends tell us with regret that a large armored tank used in the great war has been presented to Cornell University by one of its trustees with an appropriate ceremony celebrating its acceptance. The tank is placed prominently in front of the armory on the college campus and on one side of it there is engraved: "The only good Boche is a dead Boche. Tank, do your duty."

Soon after they reached their home at Glenora they entertained a number of their Ithaca friends there at the annual spring picnic of the Cosmopolitan Club of Cornell.

Susan Hoagland and Mabel Crouch close this final report of the year with these words: "We wish to thank the American Friends Service Committee for helping us to make this winter's work more extensive and effective than we could have made it alone. We believe that it has made a very real mark in many minds and hearts in Ithaca, even more so than we shall ever know. We believe, also, that we have made many students from other countries believe that the Friends stand for real human friendship, which has no ulterior purpose, so far as desiring to put anything over on them in the way of religion is concerned, except that of friendliness."

JAMAICA FRIENDS WAIT UPON THE GOVERNOR

Montclair E. Hoffman Writes of the Annual Conference of Jamaica Friends

Our Annual Conference, which has just closed, is one of the best we have had in recent years. The Conference appointed a deputation to wait on the Governor of Jamaica and to take him a message which was prepared by the Conference. The occasion for this action arises from a recent agitation by a portion of the public of Jamaica to have a municipal lottery established in Kingston, the Capital city. All the Protestant denominations protested and when the bill came before the Legislature, it met with an overwhelming defeat. The Acting Governor then made a notable pronouncement that if the bill had even been passed he would not have given it his approval and he would have recommended the Home Government in London to disallow the bill. He farther stated that so long as he had any influence he shall use it against the enactment of any such statute.

The Conference felt that messages of encouragement from Christian bodies would prove to be a source of encouragement and help to the Governor. Our deputation waited on him last Friday and was gladly received. He said he was glad to have a committee of Quakers to bring him a message for he entertained great admiration for their religious body. After reading the message one member of the committee led in prayer. The Governor shook hands with each of us and we departed.

The same Committee took a resolution to the Director of Education requesting the privilege of using textbooks which will teach temperance to the children who attend all the schools under the control of Friends in Jamaica. The Committee received permission from the Director of Education to proceed with the use of such textbooks. We are glad that the Conference was led in these directions as we believe that much good will result from the steps taken.

ENTERS WORLD HERO CONTEST

The pupils of Happy Grove School entered the World Hero Prize Competition which the National Council for the Prevention of War has been promoting. Twelve pupils entered the contest and the following heroes were selected by the pupils: Elizabeth Fry, George Fox, John Greenleaf Whittier, William Wilberforce, Frances E. Willard, Abraham Lincoln, Booker T. Washington, George Washington, Queen Victoria, David Livingstone, Florence Nightingale and William Penn. We have selected two of these essays as being of particular interest to Friends.

ELIZABETH FRY

Among the lives devoted to love, goodwill, and service to others Elizabeth Fry's is outstanding.

Elizabeth was brought up under Christian influences. The piteous conditions at the Women's House of Correction made her pledge to devote her whole life to aid sick and unfortunate people. She soon formed a school for boys in her village.

After her marriage to Joseph Fry, she continued in self-sacrificing duties wherever she abode. As a registered minister of the Society of Friends, her greatest task began.

In Newgate Prison, men, women and children were seen lying in indescribable misery. Both sexes crowded in narrow, unsanitary cells, touched Elizabeth's sympathetic heart. She worked unceasingly to improve the conditions and to convert the inmates of Newgate Prison, and after a period of untiring devotion to the cause, Elizabeth achieved her aim. Later on, in Scotland and on the continent of Europe, she effected her reforms in the prisons. One monument—the first Nurses' Training School in England—still continues its faithful service.

Elizabeth was a dynamic force in the Anti-Slavery Movement, and once addressed three thousand people on that subject.

Her self-denying deeds make her a perfect heroine whose deeds adorn history's pages.

A. R. TAYLOR.

GEORGE FOX

Entire self-surrender to the Divine Will made George Fox the instrument through which God spoke to many people. His influence is still a light with ever-increasing glow, and those who follow it are characterized by straight-forwardness, simplicity, and sincerity.

Fox was the greatest English religious leader of the seventeenth century. By his example of holding a "meeting for sufferings" in 1673, the Friends have held a similar meeting in London each month since 1675, to take steps to relieve sufferings among every race and sect everywhere.

Owing to his belief in self-sacrificing devotion to the principles of Christianity, Fox refused Cromwell's offer to be captain in the army, replying that he lived "in the virtue of that life and power which takes away occasions for wars." Guided by conscience, he wrote the Derby magistrates, against capital punishment. Sympathizing with poor Friends in 1676, he advised that an almshouse be made for them, and an institution for their children.

Declaring it a sin to do less than one's best, Fox reached the zenith of heroism by devoting his life to promulgating Christian ideals, using his talents to the service of God, and founding Quakerism.

I. MUNROE.

Prayer, which changes both the man who prays and the world he lives in, is not achieved without concentrated effort.

MID-YEAR CONFERENCE AT HIGH POINT

Enthusiastic and Helpful Sessions Enjoyed by North Carolina W. F. M. U. of Friends

Yearly Meeting week is always crowded and there is not nearly enough time to get acquainted with mission fields and missionaries. So said the officers of the North Carolina W. F. M. U., and they therefore issued an invitation to the women of the Yearly Meeting to get together at High Point and devote a day and a half to missions.

The response was enthusiastic. Over one hundred women, representing nearly every missionary society in North Carolina Quakerism, met on the afternoon of May 20th at the Central Friends Church at High Point. This means a good deal when you realize that a large proportion of the Yearly Meeting is rural, and it was not easy for some of the members of the small, distant meetings to leave their spring work for two or three days just to attend meetings. Surely enthusiasm deserves a rich reward when it will induce women to rise at five o'clock in the morning, do a day's work at home, and then drive fifteen or twenty miles and attend conferences all day long, then home again at night, in order to learn what other missionary societies are doing and how the home societies may raise their level of efficiency, but that is what some of the North Carolina women did. How many of us have such missionary zeal?

The presence of six ex-missionaries, and of at least as many near relatives of missionaries, gave unusual interest to the conference.

There were two novel features on the conference program. One was a "personally conducted tour" of missionary exhibits. There were seven exhibits, consisting of pictures, native handwork, instructive posters, and other interesting material. The delegates were divided into several groups, each one in charge of a guide, and the groups visited the exhibits in turn, where they were entertained with brief, informal talks regarding the mission, and then given an opportunity to examine the articles displayed.

The other special novelty was a luncheon talk given by Mrs. Raymond Binford, of Guilford College. She read extracts from letters from missionaries on the field, telling of some interesting incident, not necessarily missionary in character, and these she had illustrated by clever drawings in the form of a "kodak album." The hearty laughs occasioned by this talk not only were an aid to the memory, but promoted general sociability.

The responses to the roll call of societies suggested a number of new ideas for financing and education.

The program was varied in its scope, covering practical problems which confront the

average missionary society, and opportunity was given for the discussion of each paper. Evelyn M. Haworth, of Guilford College, used a large map, showing plainly the location of the meetings in the Yearly Meeting, to illustrate her address on the field and the work of extension. The difficulty in reaching some of the meetings was clearly apparent, because of distance and lack of time, and she suggested two methods of extending organization—engaging a paid organizer, or intensive campaigns by each Quarterly Meeting within its own borders. The latter method met with the greater approval, since it had just been successfully tried by Ashboro, and delegates were present from Hopewell, the most recently organized society.

Hettie O. Hollowell, of Greensboro, talked on building up a program, in both city and country meetings. She emphasized the value of prayer in the devotional, as being more important than any other part of it. She also urged the importance of keeping in touch with the Friends Board, and through it with the missionaries on the field. The education of the home church, especially of the children, along missionary lines, and a study of the personnel and policies of the Board, were also given emphasis.

May L. Tomlinson, High Point, gave an excellent address regarding the auxiliary-circle plan of organization, as interpreted by its constitution, showing how each member of the auxiliary has a distinct part in the general scheme, and how the auxiliary is kept in touch with all forms of church work, as well as how the plan trains leadership among the members. A lively discussion followed, resulting in a unanimous vote that a recommendation be sent up to the annual meeting endorsing this form of organization of missionary societies throughout the Yearly Meeting.

Alice Paige White, High Point, discussed the budget system of finance, showing its advantages over other methods in creating the interest and individual responsibility required for the raising of funds. A budget, she said, is a financial prophecy based on experience, common sense and enthusiasm.

Information was given as to the distribution of the dues, and there was some discussion as to whether uniform dues should be adopted, but no definite decision was made at this time.

The two informal addresses of the conference were delivered by men. The first was by Raymond Binford, President of Guilford College, who had returned only a short time before from a trip to Cuba. From this personal visit to the field and contact with the missionaries engaged in the work he was enabled to bring home authoritative information as to conditions there. He spoke of the unrest engendered by political graft, inefficiency of the educational system and inadequacy of educational facilities, extreme economic inequality, foreign control of land and industries, formal and ritualistic religion, also largely in the control of foreign-

ers. And over against these he presented the opportunity open to Friends to spread the ideals of Quaker democracy and to train and develop a native leadership.

Milo S. Hinckle, pastor of the Ashboro St. Friends Church in Greensboro, gave the address the second evening, his subject being Jamaica Friends Missions. This was illustrated by lantern slides, showing the varied and beautiful natural charms of Jamaica, the mission properties occupied by Friends, American and native missionaries and the people amongst whom they work. Mr. Hinckle's warm love for the Jamaican field, born of six years in the service, made a deep impression on his hearers. He paid a touching tribute to Arthur Swift, who gave up a successful business career and considerable wealth in order that he might labor among the people he loved so well, and whose life left a lasting impress upon them.

The report of the conference would not be complete without some mention of the spiritual communion felt in the devotional period at the beginning of each session, and the special music which added so much to the worship. Surely God himself came down to meet with us, and his spirit was present through the entire conference.

There was no dissenting voice to the proposition that another conference be held next year. The feeling of all, as the last session closed, was that it had been good to be here, and we were inspired with an earnest desire to go forward to bigger things for missions than we had yet accomplished.

WORKERS CONFERENCE IN WESTERN

The annual Ministers and Workers Conference of Western Yearly Meeting was this year the guest of Indianapolis Friends, having been held at the First Friends Church, May 4, 5, 6. Something over one hundred fifty people were registered as having been in attendance at least at a part of the conference.

The special feature of the program this year was the attendance and messages of H. Clark Bedford, pastor of the First Friends at Richmond. His practical presentation of the needs and problems of a minister, and the way in which they may be met, were exceedingly helpful to those who are charged with the responsibility of administration and ministry in a Friends meeting. Especially helpful were his discussions on homiletics, revealing the way in which the Bible as a whole, and portions of scripture in particular, should be used in the making of a sermon. His suggestions as to the minister's reading were timely, indicating that the tendency to read only that with which we know we will agree, is what makes us so narrow. He interspersed his practical discussions with most helpful gospel messages.

On the Wednesday afternoon session, at which time Homer L. Morris was called up to speak on "The Religious Opportunity of Friends," Homer Morris intro-

duced Hanns Gramm to the meeting. Our German friend told of the early work of the American Friends Service Committee in Germany and spoke particularly of the valuable influence and service of Albert J. Brown. The conference was delighted to have the personal touch with recent developments of Friends and near-Friends in Germany, which Hanns Gramm was able to contribute.

Others on the program were members of the local Yearly Meeting: John R. Walter on "The Pastor and His Responsibility to the Committees"; Clyde O. Watson on "Community Survey"; Richard R. Newby on "Conserving Our Forces"; E. T. Albertson, on "Membership Evangelism." Homer J. Coppock spoke at the last session on the subject, "Saving Our Youth from Misdirected Energy," setting out before the conference in most orderly fashion, an historical review of the youth movement and an estimate of its present mistakes, its ideals, and its contributions. The conference sermon was given by Elden H. Mills.

The following resolutions were passed by the conference:

"Whereas we are informed that the Indiana State Fair Board has arranged to provide entertainment on and charge an admission fee for entrance to State Fair Grounds on the Sabbath Day, and whereas we firmly believe it to be for the good of the people that one day in each week has been set apart by a wise and loving Creator in which all people shall rest from their regular occupation and devote the day to worship; therefore, we, the ministers and workers of Western Yearly Meeting of Friends, in regular conference and session on the 4th, 5th and 6th of May, 1926, in the city of Indianapolis, do hereby enter our protest to the procedure proposed, and urge the said Board to record its action and do everything in its power to impress upon the minds of the citizens and youth of our great State, and importance of regarding the sacredness of the Sabbath Day set apart by our God as a day of rest and worship."

"Believing that military training in our colleges and schools is detrimental to the moral and spiritual life of our young people and tends to implant the seeds of war in their minds and hearts, we, therefore, do earnestly appeal to those in authority over our State and local schools to use the power vested in them to eliminate military training from all our educational institutions."

Officers for next year are as follows: Lewis E. Stout, President; I. Lindley Jones, Vice-President; Oshea Hutchins, Secretary-Treasurer; Members of committee; John Compton, Lillie E. Horney.

Far from ruining the grape industry, prohibition has helped production greatly. In 1917, 300 carloads of grapes were shipped from California to New York; in 1924 the shipments were 16,000 carloads.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative, constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of *The American Friend*.

FOR DAILY VACATION BIBLE SCHOOLS

Editor THE AMERICAN FRIEND:

North Carolina Yearly Meeting's Board of Religious Education has sent out the accompanying letter to its Bible School Superintendents. The letter is so splendidly done and so very timely that I have taken the opportunity to pass it on to other Bible School workers. Of course, you understand that North Carolina Yearly Meeting does not intend to finance Vacation Schools in other Yearly Meetings.

This letter indicates very clearly the importance which rightfully is attached to Vacation Schools. If Friends are interested in receiving some literature in regard to this type of school, please address E. H. Stranahan, Penn College, Oskaloosa, Iowa. As Chairman of the Five Years Meeting Board of Religious Education, I shall be very glad to furnish this literature free of charge.

EDGAR H. STRANAHAN.

THE NORTH CAROLINA LETTER

Dear Friends:

The value of the Daily Vacation Bible School has been so thoroughly demonstrated whether in town or country, that I hope you are planning to have one in your community. Thirteen Meetings in our Yearly Meeting had one last summer.

These schools should be held for not less than two weeks, (three or four is better) five mornings or five afternoons a week for children from five or six to fifteen.

You would need from three to twelve workers, depending on the size of the school. Teachers who have had experience in the public schools, mothers, college and high school students are desirable helpers. It is most helpful if the pastor and some young man can assist with the hand work for the boys and their play period.

The Standard Vacation Bible School Books for teachers only are all the books really needed as everything is very fully planned in them. You will also need materials for hand work.

The Yearly Meeting Board of Religious Education stands ready to furnish one worker who will help organize and direct and we will pay her modest salary if the people where she goes will entertain her (or him). The Board also has a few sets of the books we will lend as long as they hold out.

If you think it is a good thing for your meeting, please talk it up with the S. S. Superintendents and interested Friends and let me know at once if you would like us to supply a leader and when you want to hold the school.

If you have any candidates for teaching positions in this work, who would like to teach in some other places besides home, please ask them to fill out the enclosed blank and send to me soon.

WHITTIER UPHELD "DUTY OF PROHIBITION"

Editor THE AMERICAN FRIEND:

The following interesting statement and letter concerning the attitude of John Greenleaf Whittier toward prohibition is taken from the *Christian Science Monitor* under date of March 26, 1926. It deserves wide publication and circulation among Friends.

S. E. NICHOLSON.

Terre Haute, Ind., March 24 (Special Correspondence)—A letter expressing his stand on prohibition written by the poet, John Greenleaf Whittier, recently has come into the possession of Mrs. Vernon McMillan of this city. The letter was written to her father, Jeremiah Dunham Botkin, well known Kansas minister, who attracted wide attention in his stand for prohibition. The letter was in response to an inquiry from Mr. Botkin asking Mr. Whittier for an expression. A statement appearing in a Kansas paper previously quoted the poet as opposed to prohibition, and Mr. Botkin doubted this. The letter, preserved in good condition, reads as follows:

"Amesbury, 10th Mo., 1883.

"Dear Friend:

"In answer to thy query, I would say that I believe in the right and duty of Prohibition, and have uniformly given it my hearty support. It failed in Massachusetts some years ago, mainly because the temperance people left the law to execute itself and relaxed their moral suasion efforts. Without these, no law can be effectual. Hence I have always urged persistent and unflagging work to preface the way for prohibition and sustain it after its enactment.

Thy friend,

JOHN G. WHITTIER."

GENEVA ITEMS FROM A. F. S. C. OFFICE

When we read that the Monthly International Lunch, held in Geneva each month through the auspices of the Friends' center there, is growing so that the group has already had to make arrangements with a larger hotel, we can feel justly encouraged with the developments of the work there. The April lunch was attended by 94 people who represented 16 different nationalities. Professor Varlez of the Migration Department of the I. L. O. (International Labor Office) spoke on Migration, Reglementation, ou Liberte.

These lunches are growing in interest and importance in the international activities in Geneva.

The group is making plans now to hold the September luncheon in connection with the World Student Christian Federation which is arranging a large international sale and exposition of goods at Rath Musee on the 9th of September.

The International Student Service recently organized a concert, when some 37 German students were brought to Geneva to play for the relief of the Russian student refugees in Paris.

Harriet Newman, an English Friend who is Secretary at the Center pro tem., was guest of honor at a picnic supper given by the Young Friends in Geneva.

UNION FRIENDS CHURCH DEDICATED

Dedication services of the Union Friends Church in Shawnee Quarterly Meeting, Oklahoma, were conducted, May 23, and in the splendid program all persons expected were present to render their part. It was a triumphant occasion for Union community and all seemed to radiate the fact.

A brief sketch of the development of the work here is of much interest. In 1895, Mike Barnes and Mary Rich conducted evangelistic services in the school house in which many were saved and a meeting was organized as a part of Iowa Monthly Meeting. In 1904, the first regular pastor was called, and a monthly meeting was established in 1924. The following year the members decided to have all, who would, raise one acre of cotton each to create a fund for building a church. Last December the ground was broken for the new building, the plans endorsed called for a 40x44 feet building in bungalow style with inclined floor and circular pews facing the platform in one corner. There are two Sunday school rooms and a choir platform. A Delco light plant has been installed and a piano purchased. The Union community people are to be congratulated for completing such a commodious and efficient rural church at a cost of about \$3300.

At the dedication, M. F. Swafford, Superintendent of Kansas Yearly Meeting, preached splendid messages both morning and night. In his appeal for funds, he asked for \$1700 and in a short time \$1905 was subscribed. Preceding the afternoon message by Carl C. Amick, a former pastor, a brief history of Friends work in the community was given with reminiscences by several persons. The dedicatory service was conducted by the pastors Francis M. and Ada R. Jones and the congregation. At the noon hour dinner was provided in a nearby grove by the good women of the community. This venture of faith and labor of love by those who felt so inefficient in themselves and did much praying in every step of the work stands as a monument to the goodness of God to whom all the glory of this accomplishment is given.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

CONSECRATION HYMN

BY J. R. W.

Eternal God, we bless Thy name;
Thy nature we, Thine offspring, bear;
From Thee all truth and beauty came;
Thy goodness, all Thy works declare.

In Christ, Thou hast revealed Thy love;
Made plain to us, Thy holy will;
Poured forth Thy Spirit from above,
To give us health, our joy fulfill.

With reverent hearts, approaching Thee,
We voice our thanks for loving care;
Thy grace, Thy peace, Thy power to free,
Are ours, through faith and fervent prayer.

We yield ourselves to Thy control;
We pledge our love and loyalty;
Strong in Thy power that makes us whole,
We serve and worship only Thee.

LEARNING HOW TO LIVE

The children's problem is to learn how to live, and our task is to help them do it. For junior boys and girls their time of life is the age of hero worship. Ideals are born which will blossom into fragrant beauty as these boys and girls follow with admiration the one who, for the time being, fills their vision and challenges, all unconsciously perchance, the best that is in them. They are great imitators who find themselves doing that which they would expect the one to do, under similar circumstances, whom they exalt to the throne and worship with a measure of devotion worthy of a prince.

It may be parent, or teacher, or some outstanding character who is the hero or heroine in a story, that is given this lofty place in the thought life of the child. The one, who has most recently crossed his path and left a favorable impression, because of unselfish interest and felicitous association, becomes a recipient of his devotion and continues to hold this exalted place until some one considered more worthy has made right contacts and is given first place. As natural as breathing is this disposition to worship, and fortunate is he who finds those who measure up to his lofty ideal and can lead him on to a more splendid self-realization.

This instinct for worship is the point of contact with higher things. An intelligent recognition of this fact is the key to progress in the spiritual life. He who admires his parents, his teachers, or the leaders in his community, is in line for recognizing Jesus Christ as the hero, par excellence, and these are favored with the delightful privilege of pointing their young admirer to the greatest friend of children. There is no finer sight than boys and girls taking Jesus

into reverent consideration in their present lives and their plans for the future. And no one can help them more splendidly than he who has gained their fullest confidence and so represents Christ in his daily walk and conversation that his testimony is beyond question.

Special emphasis may be given by fittingly observing Children's Day which should receive its full measure of planning and preparation. The cumulative strength of the Bible School and the Meeting for Worship should make this the great day for these hero worshipers who are helped to give Christ his rightful place in their young lives. Chains are thus forged that will bind them to Christ and the church, and this outstanding day each succeeding year will symbolize progress in spiritual things. No work in all the world pays such large dividends as the proper Christian education of boys and girls. The deep personal interest of Jesus in the children and his kindly attitude toward them is the keynote to the most important work of the Church and humanity today. His evaluation of childhood sets a new standard in the moral life of the world. When blessing little children, given in Matthew, Mark and Luke, he was moved with indignation, we are told, because his disciples rebuked those who had brought their children to him. Then putting his hands on their heads, he uttered those immortal words, evincing the deepest interest and sympathy for them: "Suffer the little children to come unto me." What sense of worth and dignity he thus gives to life! How important that we recognize the children for they not only point the way in which all of us should go but they also possess the essential values for the building of the Christian life!

Children are given into our care for our own sake as well as for theirs. "Much as they require our sympathy, aid, and instruction, we certainly are the gainers for their presence and for the opportunity of studying and solving some of their problems. Their needs (not to speak of their rights) evoke the best in us. If they are at our mercy we surely are at theirs, for the quality of our civilization is, to a very large extent, dependent on our treatment of the little ones." Among the old Romans the touching custom of holding the face of every new born babe toward the heavens, signifying by their presenting its forehead to the stars that it was to look above the world into celestial glories. That was only a vain superstition, but Christ has taught us how to realize the old Pagan yearning. Francis E. Clark, the father of Christian Endeavor, with a searching question and timely admonition thus points the way: "Ought there to be room in the bonds of

church-fellowship for the great mass of average boys and girls who, by judicious training and careful Christian nurture, may be induced very early to give their hearts to God? Aye, we believe with all our heart there ought to be such a place. We believe that before many years there will be such a place in every true church, and it will be just as much expected that many young children will form part of the membership of every church as that there will be gray-haired men and women there." As Friends, we have long counted our children as members of the fold and recognized their place in the meeting for worship and most naturally and easily we should make what we have learned to call Children's Day an effective means for enlisting their activities.

As parents, let us take full advantage of the present encouraging development of religious education. Never was there a time when the emphasis upon the educational side of our religious work was stronger than it is today, and in this work parents must cooperate with the earnest band of trained workers who are seeking to help them solve their problems. Any advancement they may make can be made only as they act together, and by counseling with those who are devoting themselves to the welfare of the young, Children's Day in the Bible School may be "a day of unusual opportunity for presenting the joy of the Christ-life and the friendship of the All-Loving One to many who perhaps are not reached at other times during the year."

J. R. W.

OPEN TO THE LIGHT

There was one thing that Jesus did not ask the people: he did not ask them whether they were evil or good. He asked if they were sincere, if they were open to the light. That is all he wanted of people, because he believed that if they were open to the light he could teach them anything, but that if they were not open to the light he could teach them nothing. God leads us through insight into obedience, and through obedience into insight and so from day to day we go on, leaving Horeb and keeping its communion, turning our backs on the old way, finding the Master and day by day walking in his light. The Christian life is a march, it is not a retreat. Our best hymns are marching songs. Our true rest is in moving with the unfolding purpose of God. Our true peace is in walking with God's challenging life. This is how he redeems his world, sending Moses down to Egypt, sending other people out to find those who are without, so that bit by bit the borders of his kingdom are enlarged. So, leaving the peace of our communion to face the daily duty, we recover again the larger peace of a deeper communion, until at last we reach the perfect fellowship when they shall come from the East and from the West, from the North and from the South, and shall sit down together in the heavenly places.—JAMES REID.

QUAKERDOM • AT • LARGE

Hazel Thornburg, a young Friend and Senior of Earlham College, was awarded the first prize in the poetry contest conducted recently in connection with the second annual Indiana "Literary Field Day" open to Indiana colleges and high schools. Earlham also won the poetry contest last year.

From the London publishers comes the announcement of a new book, "A Quaker Adventure" by our Friend, A. Ruth Fry. It is the story of the Friends relief work in Europe during the war and after, with a preface by the Rt. Hon. Viscount Cecil and with an epilogue by Rufus M. Jones. As usual, orders will be handled through our Friends Book and Supply House.

We learn from *The Australasian Friend* that H. Duncan Hall, a Sydney Friend, is removing with his family to this country, having accepted the chair of Foreign Affairs at Syracuse University, N. Y.; also that an Australian Friend, J. H. White, has participated in the first prize of about \$2200 awarded for the best design for the large New Methodist Theological College to be built in Auckland.

Dr. Henry Joel Cadbury has been appointed Professor of Biblical Literature at Bryn Mawr College, Bryn Mawr, Pa. He was graduated from Haverford College in 1903 and for a few years was Associate Professor in Greek and Biblical Literature at Haverford. Since 1919, he has been lecturer and assistant professor at Andover and Harvard. He is the author of several books among which is "National Ideals in the Old Testament."

Philip J. Baker, Professor of International Politics at the London School of Economics, third son of the late Joseph Allen Baker, has written a book, just published on Disarmament. His intimate knowledge of the activities of the League of Nations from its beginning, says *The Friend* (London), gives this book exceptional authority. It may be regarded as an attempt to show successfully that the pacifist can meet the militarist on his own ground. Friends who want to follow the work of the League Disarmament Conferences, the first of which is meeting at Geneva, will be greatly helped if they have read this book.

A new book, "Religion and the Rise of Capital," by H. R. Tawney, shows how Protestant Puritanism provided the cultural soil in which Capitalism has flourished. Liberal extracts from the forthcoming volume have been published in *The New Republic*. We quote the following lines: "The Society of Friends, in an age when the divorce between religion and social ethics

was almost complete, met the prevalent doctrine that it was permissible to take such gain as the market offered, by insisting on the obligation of good conscience and forbearance in economic transactions, and on the duty to make the honorable maintenance of the brother in distress a common charge."

Our Friend, Francis C. Anscombe, formerly a member of the Guilford College faculty, received the degree of doctor of philosophy from the University of North Carolina on June 7. For the past two years he has been teaching in the University and carrying forward his graduate study. The subject of his doctor's dissertation is "The Contribution of the Quakers to the Reconstruction of the Southern States." He has received a fine appointment for the next academic year, having been elected head of the Department of History at the excellent Moravian College for Women at Salem, North Carolina. Francis Anscombe and wife are planning to attend California Yearly Meeting at Whittier and spend the summer vacation in California.

The recent passing of J. M. Dent, the well-known English publisher, has directed attention to a very remarkable and attractive personality. He came into connection with Friends through some of his younger children who attended Boarding School at York and Sidcot, and as a publisher of several Quaker books. The lives of Joseph Sturge, Lucy Harrison, and Richard Cross were published by his firm, which also included in its Everyman's Library volumes devoted to Bright's speeches, Penn's selected works, and the Journals of John Woolman and George Fox, the latter of these having been issued previously in an illustrated edition. In addition to his great business capacity, he loved the writings of great men and women and was prepared to spend extra money in securing the worthy presentation of these, even if he was fairly clear that no corresponding return would be earned. The creation of what is virtually a new form of popular literature is his best monument. It was one of his ambitions to see 1,000 titles in his Everyman's Library, but unfortunately the war interrupted this work which now remains for his associates to carry worthily to completion.

Writing concerning the present Peace Tendencies in France in a recent issue of *The Friend* (Philadelphia) Alfred Lowry, who is directing the Friends Center in Paris, says that one of the most significant signs of the times is without doubt the marked increase of interest in the problem of the right of conscientious objection to military service. He concludes his illuminating ar-

ticle: "So the process of disillusionment, or is enlightenment the better word, goes on. Often it is slow, and many things contribute to impede it. School-books still champion, too often, the old sort of patriotism. That sculptural atrocity *La Victoire* still flaunts in the Louvre gardens an arrogance never surpassed in Hohenzollern Germany. Bad war monuments, dedicated by worse speeches, are still being unveiled in the provinces on First-day afternoons. The flame continues to flicker from the tomb of the Unknown Soldier under the Arc de Triomphe. But *la Glorie* has lost something of its magic luster. For all their emotionalism (as it seems to us) the French are a hard-headed race. They see where the war has brought them. Some under the glowing financial stress and the burden of daily living, are frankly seeking the easy way out, in the form of a dictatorship. But many others are thoughtfully (if at times over-hesitatingly) turning their steps towards the way of Peace."

NEWS OF OUR MEETINGS

Three helpful meetings were held at Middle River Monthly Meeting of Friends, near Carlisle, Iowa, May 29-30. Saturday evening Charles O. Whitely spoke on the theme of God, developing two thoughts: "How we may know him," and "How can we get along without him." The message was real food for thought. Sunday morning he again spoke with power and the presence of the Holy Spirit was felt in conviction and communion. More than one hundred people from various parts of Ackworth Quarterly Meeting shared in a bountiful dinner at the noon hour. The afternoon service was another opportunity for spiritual uplift and two seekers found Christ as Savior and others were under deep conviction. It was a good day for all present.

Blaine G. Bronner, who has served very acceptably as pastor of the Capay Rancho Friends Community Church, California, for three years, has resigned, feeling that his work for the present is done and that it is the Lord's will for him to go. The people, however, are reluctant to give him up since he is not yet located for new work.

Gate Quarterly Meeting of Friends was held at View Point Meeting, Booker, Texas, May 25-26. The weather was favorable and the different meetings were well represented. Visiting Friends present were James Fisk and wife, evangelists from Liberal, Kansas, Willis Craven from Pleasant Plain Meeting, Alvin Coppock from Haviland, Kansas, and Nettie Ditch,

field secretary of Christian Endeavor work, of Wichita, Kansas. Their messages and those of the home workers were given in the power of the Spirit to the edification of all who felt they had been sitting together in heavenly places in Christ. Lance and Effie Brady will remain at View Point as pastors for another year.

The First Friends Church at New Castle, Indiana, on Easter Sunday welcomed several new members into the church and the potted plants used in decoration of the church that day were given to the sick. Two weeks later the pastor, R. Aaron Napier, conducted a beautiful and impressive consecration service for children, but because of sickness several children could not be there. Mothers' Day was very fittingly observed with an appropriate sermon by the pastor, and mother songs were sung effectively. May 23 was Earlham Day and President David M. Edwards of Earlham College preached to a full house both morning and evening. With him came a mixed quartet who won the hearts of all with their beautiful singing.

The Young People's Class in the Friends Bible School at Wabash, Indiana, gave a beautiful and impressive program for the mothers on Mothers' Day and a party for them on the following Wednesday night which was well attended and greatly enjoyed. On the following Sunday, the mothers gave a program for the daughters.

Fairview Friends Meeting in Wilmington Yearly Meeting held a Peace contest, May 9, under the direction of the Ohio Federal Council of Churches at the hour for morning service. A goodly number attended and remained for the basket dinner which followed. Edith Fisher won the prize medal and represented Fairview in the County contest at Wilmington.

May 30 marked the close of the five year period of service of Herbert L. Huffman with the Friends Meeting at Plainfield, Indiana, and he with his family left the following day for their new field of service in Friends University Meeting, Wichita, Kansas. Plainfield Friends feel that they cannot value too highly his unselfish service and devotion. Under his leadership great advancement has been made in organization and promotion of the various church activities. His marked ability to make personal contacts with young people fitted him most admirably for the work in the public schools and in the Indiana Boys' School. In the community life, he was a great factor and endeared himself to all classes of people. Other denominations of the town, unsolicited, dismissed their services to share in the closing service Sunday night. Norval C. Webb who will finish his work in Hartford Seminary, June 12, has accepted a call to Plainfield and will begin work, July

1. Dr. James P. and Alida Cope, prominent members of Plainfield Meeting left June 1, for an indefinite stay with their daughter, Mrs. Robert Maris and family, at Denver, Colorado.

The Board of Religious Education of Iowa Yearly Meeting, of which John E. Snavely is president, is trying a rather unique plan in getting in touch with the greater part of the Sunday School workers over the entire field, by holding four one-day conferences, in each Quarterly Meeting of the Yearly Meeting. These conferences are being held in four Sunday Schools of the Q. M. one day at each point, consisting of three sessions on each day. The thought is to assist the teacher and worker in so many of the schools, who never or seldom come in contact with the more up-to-date methods of work and not often get the enthusiasm of big conventions. So far they have been well attended by the workers and much interest manifested. Conferences will be held in Salem Quarter the first week in June, in Springdale Quarter, the second week, and during the third week in Scranton Quarter.

George W. and Christie D. Bird, who have ended their services as pastors at West Milton, Ohio, and recently moved into their property in Knightstown, Indiana, have brought their right of membership to Raysville Monthly Meeting, where they are attending services, when not engaged at some other meeting. On May 16, the pastor, Claudius A. James, and an elder on behalf of the meeting, made speeches of welcome to the Birds, showing appreciation for their work when members of this meeting for many years before they left to enter pastoral work, about fourteen years ago; for their loyalty and substantial help during their absences, and their good work in other places. A warm welcome was expressed by the entire congregation going forward to shake hands with them at the close of the meeting.

DETROIT MEETING NEWS

Seven years ago during the third week in May, several Indiana Friends living in Detroit, Michigan, met to form the nucleus of a Friends Meeting there, to perpetuate as best they might the "faith of their fathers." So greatly has God blessed their work and so thankful are the Friends now formed into a growing church at 2691 Joy Road under the pastorate of Ira C. Dawes, that it seemed fitting to hold a Thank Offering service at the close of this, the first complete cycle. On May 23, Dr. M. C. Pearson brought a strong spiritual message to a congregation that packed the new church at 2691 Joy Road.

Mention should be made of the social activities of the church that bring together in friendly intercourse the young and old who attend there. On May 15, thirty members and friends of the Christian Endeavor Society drove thirty miles to the home of Ray and Cora Pennell where a very enjoyable evening was spent. At the men's supper, May 21, at which the ladies were entertained, forty-one were present. A picnic for the entire membership and friends was held at Belle Isle on June 4.

At a banquet given May 3 by the District Pastors' Union, Ira C. Dawes was elected Treasurer and Secretary of the organization which comprises about six hundred members, a fine recognition of his work among them as well as of the strong standing his efforts have given to the Friends Church during his short residence in Detroit.

HOME COMING DAY AT GRASSY RUN

For several years now, Home Coming Day has been regularly observed at Grassy Run, which is a country meeting near the village of Bloomington, about six miles from Sabina, Clinton County, Ohio. It belongs to Center Quarterly Meeting of Wilmington Yearly Meeting. It has been the home meeting for a number who are now in other localities. The names Bentley, Carter, Gallimore, Hunt, Mills, Pearson, Peelle are among others which frequently occur on Grassy Run records.

Harry L. Leasure is now the residing pastor. He, with his family and all the members of the meeting extend a hearty invitation to all former members and present members who are living in other localities, and to any who are interested in Grassy Run to come the 20th of June to renew your fellowship. An all-day meeting with basket dinner in the grove at the noon hour, is planned for. O. Herschel Folger of Wilmington Meeting, is to bring the afternoon message. The arrangements for the morning are not completed.

A. G. TELFAIR,
Monthly Meeting Correspondent.

Between any human being and God there stands no one whatever with any binding authority over conscience and will.

GOOD BOOKS

Are indispensable to all engaged in public Christian work. They are ready tools at the hand of the workman. They are also indispensable to all who would be informed and who would "keep abreast of the truth."

REMEMBER

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FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street
Richmond, Indiana

WRITES OF HAPPENINGS AT BUFF BAY

There has so much taken place this quarter aside from the regular routine of mission work, that I am uncertain which topic would be of the most interest. There has been the wedding of Charles Vincent and Mabel Praboosingh; the depleting of our staff by the home-going on furlough of Mary White and Alsina Andrews; the dedication of the Arthur Swift Memorial Church and the opening of the Winifred Rest Home, besides preparation for our Annual Conference.

It has been a very busy and happy three months. I must tell you first what a very happy time I had while in the States. Each furlough seems to get better and better. Some cannot understand the missionary and her heart-longing to get back. Had you been with me and seen the warm welcome I received, and the heart-hunger for my presence that was shown by some you would understand that love is a strong cord that binds, no matter what the race, for "He fashioneth our hearts alike;" and to be needed makes so much difference in where you want to be. There are so many to do the work for Jesus and fill the breaches so capably at home and so few here, and there is never a question as to where God wants me.

I want to take this medium to tell you how much your gifts helped out our Christmas joys. We thank you and take courage. The new year brought its wonderful compensations. We had a week of prayer at Orange Bay and then followed a week of special meetings. Alice Kennedy, Alta and Luella Hoover assisted in these meetings to the uplift of the church. There were a number of conversions and many consecrations, as well as the children being greatly blessed in their special meetings. It seemed good to have these three missionaries associated with us in the building of the Kingdom. Alice Kennedy has been so long away it was with thankful hearts we received her back again, ~~headed~~ and ready for service. Luella Hoover and her mother came to us as a sweet benediction and we are praising God for these new workers.

There were two couples who felt they must leave their lives of sin and serve Christ. They were married later and are under Christian care and teaching, and we hope they will soon be ready to come into the church with others in the candidates' class. The meetings were a strength to the work.

JAMAICA NEEDS AN EVANGELIST

I feel very strongly that Jamaica's need today is for an evangelist wholly set apart unto God for evangelistic work. I believe Friends' field is waiting for this Harvest Time in many of our places. I felt led to specially emphasize this need when on furlough, but no one came forward to meet it, and we are still praying.

On the sixth of January, Charles Vincent

was married to Mabel Praboosingh. The wedding took place in Kingston. Friends have no marriage officer here except Charles Vincent himself. An English Wesleyan minister performed the ceremony and an American minister of the Christian Church was the best man. Mabel's sisters were bridesmaids. Several of the workers, their friends, and Mabel's people were present. It was a very pretty wedding but sacred too. The young people received so many useful presents from their friends in the States. Charles was a long time at Friends University and Mabel spent two years at Penn College. They both made true friends while in the States. They were well remembered by them and others who have had their interest at heart from their childhood. They were able to set up housekeeping quite comfortably. Their new home is at Buff Bay, giving Charles the location half way between his two churches—Spicy Grove and Cedar Hurst.

I am sure those who know me best are saying, "How does it happen that Alma Swift has written thus far and made no mention of her boys?" Well, they are just as wonderful as when I saw you last and told you of them, but I have just finished a report for this quarter and to tell you of them and my home would only be a repetition, so you will have to wait until writing time comes again.

ALMA SWIFT.

SADNESS AT SWIFT HOME

Since the middle of the month of March, the Swift Home for Boys has been suffering from an epidemic of the measles and other complications. So serious has been the epidemic that death has entered the Home for the first time and taken little Barach Singh, who died early Sunday morning, May 9. He had a very serious time with the measles followed with bronchial trouble. He was the most affectionate of all of Mrs. Swift's boys and she is feeling the loss very keenly. He was a helpful little boy and a great favorite with all. On May 12, Mrs. Swift writes that nine of the boys are down with the measles and the workers are all very tired from the strain of caring for so many. We are sure Friends in the homeland will enter into sympathy with Mrs. Swift and others of the Home in the sorrow that has come to them.

LYNNVILLE ACTIVITIES

Lynnville Monthly Meeting, Iowa, has been busily engaged with activities during the past month and from the attendance on the various occasions a greater unity is growing. Mother and Daughter Week was observed, beginning with Mothers' Day, May 9. A special program was put on by the young people of high school age, as the devotional for the Sunday School, consisting of solos, duets, anthems and readings. The pastor, John E. Snavely, preached on Our Mothers, to a full house of interested people. Again the young

people rendered the music which was appropriate and very touching.

The Mothers and Daughters Banquet was held May 14, and again the church auditorium was alive, eagerly awaiting the hour when the dining rooms would open to them. About 225 mothers and daughters sat together in the spacious dining rooms, the tables and rooms beautifully decorated with wild flowers and crab-apple blooms. A full program of rounds, yells, toasts and speeches was given during the courses and at the close the whole company listened to a very timely and much appreciated address given by Anna M. Edworthy of Des Moines.

On the 16th the Daughter was the theme of the entire day, a special program being rendered at the worship period in Sunday School, and at meeting for worship following. The older people gave very splendid singing of duets, quartets and anthems, followed by a sermon by the pastor, on the daughters of today. The same thought was continued in the evening services.

On the evening of May 23, the Baccalaureate services of the high school were given in the church, the pastor giving the sermon before a full house. Again, on the 25th, the Commencement exercises were given in the church, filling the house again. The following day the Alumni banquet was given in the dining rooms of the church, and 120 guests were served.

A group of Penn College students, an organization of which Vern Green is president, were present on May 30, and spoke on the Peace question. These young men are vitally interested in world brotherhood and are using their whole strength in putting it before the people. Their service was well received.

PRICELESS TREASURE

There is a fadeless Oriental picture of a well, beside it a traveler. Out of the city gate came a woman to draw water. She had done this task hundreds of times, it was the usual household duty to which she was driven by necessity. The traveler saw the opportunity to help, but at first the woman saw only her menial task. The Master offered her a priceless treasure, but she failed to understand. She talked to him of minor things—race and petty prejudices. Had the Master not raised her above these minor things and opened her eyes to real treasures, her life would have remained barren, trivial and small. Acquire that degree of insight which will lead you to choose the great, noble, most worthwhile things in life. Reach out, there is much yet to be possessed. Let him who imagines he has attained to some degree of knowledge know that he does not yet possess the true knowledge. Rise above the small things. All the world is with you who are only commencing to live in great, unexplored fields.

—R. A. STAUSS.

The Seventeenth Annual

Young Friends General Conference

PENN COLLEGE CAMPUS
OSKALOOSA, IOWA

June 25th to July 4th, Inclusive

Every meeting should have representative young people in attendance at these sessions of fine fellowship and spiritual development.

BEN CHERRINGTON, College Y. M. C. A. Secretary of the Rocky Mountain States, will lead in the morning devotionals and give four of the lectures.

LILLIAN E. HAYES, of Dunreith, Indiana, who was the moving spirit in forming the Young Friends Movement, and the first Young Friends Secretary, will conduct a class on Methods For Use in the Bible School.

HANNS GRAMM, a Friend from Berlin, Germany, and a representative of the American Friends Service Committee, will have charge of the class on Human Relations, and will conduct forum discussions.

EVA RAE MARSHALL, an instructor at Penn College, will lead the Older Girls Class.

RALPH BORING, pastor of the Friends Meeting at Central City, Nebraska, will have charge of the class dealing with Christian Endeavor work.

FREDERICK J. LIBBY, Executive Secretary for the National Council for Prevention of War, will be present to conduct several forums, and to lecture.

J. CURTIS NEWLIN, Yearly Meeting Superintendent of Young Friends Activities in New York, and a teacher at Oakwood School, will lead the Older Boys Class.

WILLIAM J. REAGAN, head of Oakwood School, will have a class on Christian Home Life.

DR. WILLIAM E. BERRY, of Penn College, will conduct a class in Friends History.

DR. ELIHU GRANT, of Haverford College, will give three of the evening lectures.

ESTELLA FOXWORTHY, Assistant Evangelistic Superintendent in Nebraska Yearly Meeting, will conduct a class on Mission Study.

D. ELTON TRUEBLOOD, Secretary of Roxbury Meeting at Boston, Mass., will lead a class on The Development of Worship.

Other leaders are CHASE CONOVER, professor in the public schools at Davenport, Iowa; ELIZABETH EMERSON, of Oskaloosa, who will serve as Conference Mother; BERNICE ANDERSON, of Penn College, who, with ESTHER STRANAHAN, teacher in Penn College Summer School, will have charge of social activities; and others whose names will appear later.

Send immediately for program and further information to

BOARD OF YOUNG FRIENDS ACTIVITIES

101 South Eighth Street, Richmond, Indiana

OAKWOOD SCHOOL NEWS

Mr. Ho, a Chinese student, in the graduate school of Teachers' College, Columbia University, spent the week-end at Oakwood School. He talked to various groups of students, spoke in Sunday School and in the Sunday morning meeting for worship. He had also been a student in Antioch and was very well acquainted with that college and its program. Both students and teachers were very much impressed by his grasp of world affairs. He gave us an insight into our own government and people as well as those of his own country and his beautiful, Christian spirit will not be forgotten. Our group, who did not know much about China or the Chinese people, were a little surprised at his refinement and his kindness and also his very broad and fundamental education. He could not quite understand why people who professed Christianity went to war and believe in military preparedness even after the war has closed.

Mrs. A. A. Bacon, whose husband is a teacher in the Department of Physics, at the University at Beirut, Syria, was a recent guest at the school. Her daughter, Mary Frances Bacon, is spending a year at Oakwood preparing for Vassar College. Mrs. Bacon talked to the Faculty at its Tuesday night meeting in regard to their work at the University and about the general conditions in Syria.

On the morning of May 27, Charles M. Woodman, of the West Richmond, Indiana, meeting, who was here for the New York Yearly Meeting, talked to the students. He emphasized some of the spirit qualities which cannot be seen, heard or felt but which are the really great factors of life.

Oakwood School had a vacation for those who are not Friends May 29 and 31 so those who are Friends might attend the New York Yearly Meeting held at Poughkeepsie.

ABOUT BELONGING TO THE CHURCH

Every Sunday Dr. Daniel A. Poling conducts a Radio Conference in the Marble Collegiate Church, New York City. Someone asked this question, "Should I unite with the church when I find so many people in the church membership who are living inconsistent, and sometimes sinful, lives?" Dr. Poling answered as follows:

1. I ought to belong to the church because I ought to be better than I am. Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

2. I ought to belong to the church because of what I can give to it and do through it, as well as because of what I may get out of it. The church is not a dormitory for sleepers; it is an institution of workers. It is not a rest camp; it is a front-line trench.

3. I ought to belong to the church because

every man ought to pay his debts and do his share towards discharging the obligation of society. The church has not only been the bearer of good news of personal salvation; it has been and it is the supreme uplifting and conserving agency without which "civilization would lapse into barbarism and press its way to perdition."

4. I ought to belong to the church because of hope—hope that lives when promises are dead, hope that paves the way for progress, hope that visions peace and social justice, hope for time and hope for eternity—the greatest hope that casts its anchor behind Jesus Christ.

5. I ought to belong to the church because of the strong men in it who need re-enforcing, the weak men in it who need encouraging, the rascals in it who need rebuking. If I say that I am not good enough, my humility recommends me. If I sit in the seat of the scornful, my inactivity condemns me.

6. I ought to belong to the church, but not until I am ready to join a going concern, not until I am willing to become an active partner with Jesus Christ.—*The North Holtsville Friend.*

LIZZIE PARKER HEACOCK

At a meeting of the Henry County Historical Society, not long ago, Robert Parker White of Lewisville, Indiana, a Friend who has been long prominent in the activities of Indiana Yearly Meeting, a graduate from Earlham College and a generous supporter of his alma mater, read an interesting article regarding Elizabeth Parker Heacock, one of the pioneers of that county in the old Rich Square Settlement where, nearly a hundred years ago, Friends from North Carolina built their cabins in the clearing. From this paper the following extracts have been gleaned:

The Parkers were among the first Quaker families to settle in this newly opened part of Indiana. Robert Parker, grandfather of Robert Parker White, took up the land which, in later years, was long known as the Ballard Farm, but which in more recent years has been in the possession of the grandson who prepared the sketch and read it before the Society. He obtained a United States patent to this land from President Andrew Jackson in 1830. In the same vicinity, a younger brother, Isaac Parker, settled also, who became quite a prominent man in his day, quite a literary character for a pioneer, and somewhat of a politician, being elected a member of the Indiana state legislature two or three times. But his greatest claim to honor was the fact that he was the father of the Henry County Hoosier Poet, Benjamin S. Parker, whom many honor and revere.

Lizzie Parker Heacock was the oldest child of John and Hannah Jeffries Parker and a granddaughter of Robert Parker, born in 1858 and grew up amid the varied experiences of pioneer life. As years passed the Parker family prospered in a modest

way and the "cabin in the clearing" gave place to a comfortable modern dwelling where she grew to womanhood. In 1907 she was married to Edgar Heacock and after nearly nineteen years died at their home not far from the home of her childhood, January 1, 1926. She was always a great lover of flowers and spent many happy hours caring for them and enjoying their beauty and fragrance. Her idea of heaven, she said, was just music and flowers.

"She was not made for sorrow;
When grim Death
Consumed her breath,
He had his way;
But she smiled on the morrow."

ONE AT A TIME

One step at a time, and that well placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

"One word at a time, and the greatest
book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft
thro',
And a city will stand where the forest
grew
A few short years before."

—Selected.

Religion may mean much to you or nothing—that depends on how much you invest in religion as you proceed in life. The more you invest, the more you will receive. It had long been foretold that the Son of God should come into the world. The investment he made was large; the cross broke him down; the cup was bitter. He went forth weeping over the sins of the world. But what an abundant harvest he has reaped! The outcome of that one pure life is immeasurable.

INTERNATIONAL SUNDAY SCHOOL LESSON

June 20, 1926

Judah's Plea: Gen. 44:18-45.

Golden Text: "A broken and contrite heart, O God, thou wilt not despise." Psa. 51:17.

Devotional Reading: Prov. 2:11-12, 20-22; 3:1-4.

Intermediate and Senior Topic: Standing True to Our Home Folks.

Topic for Young People and Adults: Loving Devotion to Our Kindred.

Daily Readings

M.—Selling Joseph. Gen. 37:18-28.
T.—Joseph's Promotion. Gen. 41:37-45.
W.—The Brothers' Distress. Gen. 42:14-25.
Th.—Jacob's Care for Benjamin. Gen. 42: 35-38.
F.—Joseph Recognizes Benjamin. Gen. 43:26-34.
S.—Judah's Plea. Gen. 44:18-34.
S.—Prayer for Cleansing. Psalm 51:9-14.

Joseph by interpreting Pharaoh's dreams was released from prison, appointed to the second place in the kingdom, to a position where he could store up vast quantities of grain against the days of drought. Jacob's sons coming down to Egypt do not recognize Joseph though recognized by him. Joseph accuses them of being spies and demands that in order to show their good faith they bring their younger brother whom they had mentioned. Upon their return to Egypt, Joseph's servants hid a silver cup in Benjamin's sack where its discovery results in his arrest for theft and this plea of Judah forms the climax of the whole story.

In these two men, Judah and Joseph, what afterward became the two great divisions of Israel met and worthily met. Judah is the suppliant, but a manly, unselfish suppliant. Joseph poses as judge, but is above all a tender hearted brother.

Then Judah came near. (v. 18). Here is a gem of literature of wonderful beauty. For simplicity, purity, pathos and persuasive power, it is unsurpassed. If it moves us so how it must have stirred the heart of Joseph. Luther wished he might too pray before the Lord as Judah interceded for Benjamin. It was not, however, the art of Judah's prayer, but the substance of it and the sincerity of it that moved Joseph.

We have a father. (v. 20). That family feeling and filial loyalty so persistent and priceless in Jewish history is eloquently expressed. It has come down to us as a great spiritual heritage. That is a travesty on education that wins a boy or girl away from the folks at home.

A child—a little one. As a matter of fact Benjamin was a man grown, but this was not merely a rhetorical exaggeration, it was an expression of affection and solicitude which ignored birth days and Joseph knew it.

Abide instead of the lad. (v. 33). Something more eloquent than Judah's words is revealed here—the self-sacrificing spirit of the man. That is what Joseph wanted to see.

It is an intimation of the vital doctrine of the atonement. "Because of his great love, he will suffer in his stead—it is a red thread which runs through the pages of Holy Writ. We shall hear Moses say, regarding the people who made the golden calf, 'Forgive their sin—if not blot me, I pray thee, out of thy book.' We shall hear Paul say, 'My heart's desire and prayer to God for Israel is that they might be saved. I could wish myself accursed from Christ for my kinsmen according to the flesh.' We shall see the Son of God bearing our griefs and carrying our sorrows, wounded for our transgressions and bruised for our iniquities." (Charles R. Brown).

As Judah ends his fervent plea, Joseph breaks down and reveals himself to his brothers. The whole family are brought down into Egypt where they are preserved for the great days of their future history.

ELLISON R. PURDY.

BIRTHS

HARE—To Joseph L. and Esther R. Hare, Holland, Virginia, R. F. D., May 26, 1926, a daughter, Elizabeth Almeda.

HARRIS—To E. Sewell and Helen E. H. Harris, Percival Guildhouse, Rugby, England, May 31, 1926, a son, Anthony Sewell.

HUFF—To J. Guy and Gertrude Huff of Nashville, Tennessee, April 13, 1926, a son, Hadley Terrell.

NEWBY—To James M. and Bertha Prouty Newby, Des Moines, Iowa, May 17, 1926, twin daughters, Mary Gail and Margaret Joy.

NEWLIN—To Jay J. and Ruth Owen Newlin, Grimes, Iowa, May 4, 1926, a daughter, Vesta Carolyn.

MARRIAGES

EDWARDS-CARROLL—At the home of the bride's mother, Martinsville, Ohio, May 29, 1926, Mary Louise Carroll and Paul Kenneth Edwards. David M. Edwards, father of the groom, minister, assisted by the local pastor, Emma S. Townsend.

KENWORTHY-COSAND—At the Friends Church, Indianapolis, Indiana, June 2, 1926, Violetta Cosand of New London, Indiana, and Murray S. Kenworthy of Washington, D. C. Elden H. Mills, nephew of the bride, minister.

STURGE-WARREN—At the Friends Meeting-house, Purchase, New York, June 5, 1926, Grace Tower, daughter of Mr. and Mrs. George W. Warren, and Edward Pease Sturge.

DEATHS

HODSON—At the home of her brother, John Edwin Hockett, Westboro, Ohio, May 14, 1926, in the community where she had lived all her life, Martha Jane, widow of John Dalton Hodson, and daughter of Thomas and Sarah Newby Hockett, in her 81st year. A birthright member of Friends,

she was faithful to the teachings of the Society and active in its service throughout her life. Funeral services were conducted by Emma Spencer Townsend. Interment at Westboro.

JONES—At Bucklin, Kansas, Mary Dillon Jones, a member of Cottonwood Monthly Meeting. She was a birthright member of Friends and kept in touch with the Church though for a number of years she was unable to leave the house. Nobly she bore her affliction and died in the triumphs of faith.

KENDALL—At his home near Eagletown, Indiana, April 9, 1926, William C., son of Ahimaaz and Elizabeth Ann Kendall, in his 70th year. A birthright member of Friends he maintained a deep interest in the work of the church. In 1877, he married Elizabeth Moore and to them two children were born, the daughter, Ione Hinshaw, and his wife surviving him. His illness of long duration was borne with patience and resignation. Funeral services were conducted by Luther E. Addington, former pastor of Eagle Creek Meeting.

LAWRENCE—At Fountain City, Indiana, April 26, 1926, Martha Jane Lawrence, daughter of Thomas H. and Ann Maria Lawrence, in her 63rd year. Born near Fairmount, Indiana, she came when in her teens with the family to Wayne County and attended Earlham College. For a time she was a missionary among the Indians in In-

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dian Territory and Alaska, and was matron in the Friends Rescue Home, Columbus, Ohio. A birthright member of Friends, she was devoted to the teaching and work of the church, and while at Fountain City was teacher in the Bible School for a large class of women. She was also housekeeper and companion for Elvira Woodard. Three brothers, Daniel W., Christopher C., and Jesse, and one sister, Sarah L. Briles of Fairmount, survive her.

MORRIS—At Newberg, Oregon, May 21, 1926, after a lingering illness, Francis A. Morris, a birthright Friend, son of William E. and Eleanor R. Binford Morris. He was born at Thorntown, Indiana, October 10, 1852. The family moved to Bloomingdale in 1868 where he attended Bloomingdale Friends Academy under Barnabas C. Hobbs. In 1881 he was married to Achsa Maris, and five years later they moved to Newberg, Oregon, where they were long actively identified with the civic and cultural development of the growing Friends community. When the town was incorporated he became its first mayor. The wife preceded him sixteen years ago.

RABEY—At his home in Suffolk, Virginia, R. F. D., Joseph W. Rabey, in his 59th year. His life was spent in the community where he was born, a kind husband, a loving father, a faithful friend and neighbor. He was a member and Overseer in Somerton Monthly Meeting. Services were conducted by his pastor, Leslie Frazer, at the Meeting-house and interment was made in the adjoining cemetery.

TOMLINSON—At Westfield, Indiana, April 19, 1926, Ruth Tomlinson, in her 75th year. She was a lifelong and valuable member of Westfield Monthly Meeting of Friends.

WARD—In a hospital, New York City, March 24, 1926, Barton Brewer Ward, relict of Hester M. and fourth son of the

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FOR SALE

I have just recently acquired a tract of land just across the highway from the Citrus Heights Friends Church in Sacramento County, California. This is good soil, has orchard in full bearing and will sell in subdivisions of from one to ten acres. No buildings. Friends should buy these tracts. Write or come and see

A. W. LEONARD,
Route 1, Box 54 Roseville, Calif.

late Jonathan and Margaret B. Ward of Kingston, Ontario, Canada.

WORKMAN—At her home near Emporia, Kansas, May 13, 1926, Molly Kaziah, wife of J. W. Workman, aged 71 years. Born in Illinois she came to Kansas in 1871 and was married eight years later. She was a faithful member and Elder in Cottonwood Friends Meeting. The husband and five children survive her.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA

Friends Meeting, Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 39407. Church Phone, Euclid 4088.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of Presiding Clerks

California, June 21—Whittier, Allen U. Tomlinson, 142 S. Friends, Whittier, California.

New England, June 22—Winthrop Center, Maine, George L. Jones, Amesbury, Massachusetts.

North Carolina, August 3—Guilford College, L. L. Hobbs, Guilford College, N. C. Western, August 17, Plainfield, Albert L. Copeland, Paoli, Indiana.

Wilmington, August 17—Wilmington, C. Clayton Terrell, New Vienna, Ohio.

Indiana, August 24—Richmond, S. Edgar Nicholson, 370 Seventh Ave., Penn Terminal Bldg., New York, N. Y.

Ohio, August 24—Damascus, Ralph S. Coppock, 721 Wright St., Alliance, Ohio.

Iowa, August 31—Oskaloosa, S. M. Hadley, Oskaloosa, Iowa.

Kansas, October 12—Wichita, Edmund Stanley, 1813 University Ave., Wichita, Kansas.

Baltimore, November 10—Baltimore, Md., John R. Cary, 204 Morris Bldg., Baltimore, Md.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES,
290 Broadway, New York, N. Y.

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Authorized by the Five Years Meeting
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Published Weekly by
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Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

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Richmond, Indiana

Address all correspondence having to do with the
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John 3-7

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